

The South African Outlook

[APRIL 1, 1949].

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The South African Outlook

Do not let us forget the psychological gulf which exists between peoples with a different sense of values. It is a gulf anthropologists may succeed in filling, but for the rest of us it can only be bridged by love.

Louis Kraft.

* * * *

The recent Provincial Councils Election.

What an odd business it was ; surely the most unreal election in our history. The main issue, specifically selected and defined by the central government, was one with which the Provincial Councils have nothing particular to do, and pretty much the same might be said of the one which came next in prominence at the hustings, the economic cloud-bank building up over the Union. Then we had one of the major political parties, because of an internal disagreement with their allies in the Government, refusing, at least professedly, to go to the polls, and thereby parading the sad fact that the real and immensely important responsibilities with which our Provincial Councils are entrusted—education, hospitals, etc.—are regarded as being of quite minor importance in comparison with party advantage.

The unreality which beclouded the election has only been emphasised by the conflicting verdicts which have been expressed on its general result. Both of the main parties claim to have found much reassurance in it, the Government claiming that it clearly confirms their assertion that the country is strongly behind their separationist

policies, and the Opposition avowing that, on the contrary, it indicates that the tide is turning their way. They assert that it is even clearer than it was in 1948 that the Government is a minority government.

To those who try to forget party interests and to look at the result without any sort of prejudice, the main impression derived is that we have had another reminder that we are a nation that is very deeply and doggedly divided on a really fundamental issue. The small majority which the Government commands might normally suggest that we are in for a period of considerable instability, during which extreme measures are unlikely to be pressed. Yet the more reactionary elements are active and vocal, and it is not impossible that they may persuade the Cabinet that a vigorous and audacious forcing of their policies may be the line of action best calculated to strengthen their esteem with the electorate. In general, jockeying for party advantage seems likely to oust reasoned statesmanship for the time being, just when time is so precious, with the near prospect of ominous economic clouds, regrettably unaware of colour bars, piling up over us.

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The Budget.

The Minister of Finance produced his budget proposals last month. They were clearly optimistic rather than realistic. There is nothing unorthodox or enterprising about them, but they suggest that the Minister is counting on the repayment by Britain of the eighty millions lent her some years ago, and on being able to carry on somehow until the price of gold rises. He does not appear to be concerned to encourage saving or capital development with a view to producing more for export. The country was probably ready for something more enterprising and far-seeing. Perhaps the most serious defect in his proposals is that they do nothing to encourage a more effective use of the country's man-power, which, as every intelligent economist reminds us, is the first essential to meeting the anxieties of the present situation and to increasing the national wealth. They virtually ignore the fact that we have any Non-European population at all.

* * * *

Bechuanaland Europeans look North.

* It was intriguing to read recently that the European Advisory Council of Bechuanaland had passed a unanimous resolution in favour of including the Territory in the pro-

posed federation of the Rhodesias and Nyasaland. Many will recall that a dozen or more years ago the Council was all for closer connection between the Territory and the Union. Here, then, is a significant change of orientation on the part of the Europeans in Bechuanaland. From the speech of the mover of the resolution it appears that there is a twofold reason for it. For one thing the Territory today is selling more of its cattle in the North than in the Union. But in addition to this fact the conviction was expressed that the prospects for inter-racial harmony are far better in the North. The interdependence of European and Non-European was emphasised and the blunt statement was made that "the day for the elementary appreciation of the Native's share in advancement has not yet dawned in the South." In other words Bechuanaland Europeans believe in cooperation rather than division. Moreover in view of the rapid developments going forward in the Rhodesias, they realise the Union is no longer in a position to put an economic stranglehold on their Territory.

* * * *

The new Native Education Commission.

Many of our readers will be interested to know the terms of reference drawn up for the new commission which the Government has appointed to investigate Native Education. They are as follows:—

1. The formulation of the principles and aims of Education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude and their needs under the everchanging social conditions are taken into consideration.

2. The extent to which the existing primary, secondary and vocational educational system for Native students and the training of Native teachers should be modified in respect of the contents and form of syllabuses, in order to conform to the proposed principles and aims and to prepare Native students more effectively for their future occupations.

3. The organisation and administration of the various branches of Native Education.

4. The basis on which such education should be financed.

5. Such other aspects of Native Education as may be related to the preceding.

The members of the Commission are Prof. W. M. Eiselen, (Chairman), Profs. G. B. A. Gerdener and J. de W. Keyter, Dr. P. A. W. Cook, Messrs. M. D. C. de Wet, W. A. Hofmeyr and John Macleod.

* * * *

Farm Population and Earnings in South Africa.

On August 31st, 1947, an agricultural census was taken in the European areas of the Union and the figures are

now available. They are worth studying as reproduced in the following tables:—

	Number	Land farmed (morgen)	Average Farm (morgen)
Owner-occupiers,	72,877	66,036,021	960
Partners,	4,788	5,720,363	1,195
Renters,	25,000	16,619,919	665
On shares,	5,886	3,876,844	659

Employment.

	Number	Average annual wages earned		
		Cash	Goods	Total
		£ s. d.	£ s. d.	£ s. d.
Europeans,	14,470			196 0 0
Native Men,	614,596	26 1 6	9 13 6	35 15 0
Native Women,	216,361	11 1 8	5 19 7	17 1 3
All races,	845,427			31 10 8

It will be noted that the average remuneration for a European is six times that of a Non-European.

* * * *

We are doing very little for African Defectives.

The pitiful inadequacy of South Africa's provision of help for various groups of African defectives was laid bare in the Senate recently in the answer given by the Minister of Social Affairs to a question from Senator Brookes asking what institutions, State or State-aided, exist for them. The information supplied may be summarised as follows:

A. State Institutions.

For Native Blind. None, though several inmates at the State Institution at Elandsdoorn are blind.

For Native Deaf and Dumb. None.

For Native cripples, including spastics and polio victims. None, though some are admitted to chronic sick institutions, and the Transvaal provides for orthopaedic treatment in public hospitals.

For feeble-minded children and adolescents. None, though some accommodation is available at the Witrand Institution.

B. State-subsidised Institutions

For Native Blind. Four—at Roodepoort, Hammanskraal, Westville and New Brighton. The Athlone Blind School, though primarily for Coloureds, takes some Native students.

For Native Deaf and Dumb. One.

For Native Cripples. One Home at the Cape admits them, and the Cripple Care Association in the Transvaal gets a grant from the Provincial Council.

For Native Feeble-minded. None.

The only further development in connection with any of these needs which the Minister was able to mention was that extensions to the Witrand Institution, for taking more Native feeble-minded children and adolescents, are contemplated.

* * * *

A South African Silk Industry.

It is welcome news that serious efforts are being made to establish a silk industry in the Union, for experience in other countries, such as Italy, France, China or Japan, has proved the very great assistance which it can render to the family budget of the peasantry. In spite of the great advances in the production of artificial silk fabrics it remains true that there is never enough real silk in the world, so that it is always in demand. Moreover, breeding silkworms is an occupation which can be introduced profitably into the country home without interference with its ordinary activities and also without any great initial expenditure. Then, since the period required for the production of cocoons from the time the worms are hatched is little more than a month, the return is regular and rapid. Experiments in the Ciskei have indicated that their production can be maintained for about nine months of the year, as against only three or four in European countries.

The chief essential for success is a sufficiency of mulberry trees, the leaves of which the worms eat with almost incredible voracity. To this end Agricultural Officers of the Native Affairs Department have been cooperating with the pioneers of the industry and some 3,000 trees have been planted in the Native Reserve near Komgha, with a further 1,000 in the King William's Town district. Farmers in these areas are becoming interested and are planting trees on their own account. The general economics of the enterprise in its initial stages will depend upon the market price for South African cocoons oversea, but it is hoped rapidly to expand production sufficiently to warrant the establishment of spinning and weaving factories in South Africa. To this end a campaign of propaganda is being conducted in suitable areas through mission stations. It will be an excellent thing if the whole scheme can be carried through to success, for, as experience elsewhere shows, it could make all the difference between want and sufficiency in thousands of African homes.

* * * *

A new career for educated Africans.

The idea of training Africans as land surveyors is not a new one. It has frequently been canvassed in the past. Some years ago the South African Native College was prepared to provide facilities for this training, but the leaders of the profession in South Africa were found to be intransigent in opposition to opening it to Non-Europeans. Now, however, various circumstances have induced the Government to take action in the matter by creating twelve posts for "Native Engineering Surveying Assistants" with a view to employing them primarily in the Transkei and Ciskei. Training for these posts is to take the form of a two years course which is to be started at Fort Cox

Agricultural School as soon as practicable. It will be arranged in four distinct phases, namely:—

- (a) A six months course in levelling;
- (b) Six months of practical field work;
- (c) A six months course on Tacheometer work;
- (d) Six months of practical field work on Tacheometer duties.

Applicants for the course will have to be in possession of a Matriculation Certificate or recognised equivalent and must have passed well in Mathematics. They must be not more than thirty years of age, must be free from infectious disease, and must be prepared to pay in advance the full board and lodging fees of £12 for the first year and to provide their own clothes.

The regulations laid down by the Department provide that the students

- (a) will not receive any guarantee that they will be employed by the Department upon the completion of the course;
- (b) will not receive any remuneration while not employed on field work away from the school;
- (c) will receive an inclusive wage of 4/- per diem while employed on field work away from the school during training;
- (d) will not be compelled to accept employment in the Department after having completed the course successfully;
- (e) will be provided with stationery gratis;
- (f) will be subjected to a written and practical examination at the expiry of each phase of the course;
- (g) will be furnished with a Departmental statement, on completion of the full course, specifying the training given;
- (h) may be summarily expelled from the school on account of unsatisfactory work, unsatisfactory conduct, etc. (A full report indicating the reasons for expulsion is to be submitted to the Chief Native Commissioner);
- (i) will be granted the normal school leave in accordance with the arrangements in force at the School;
- (j) will be provided with free transport, tentage and equipment while employed on practical field work away from the School.

Those successful candidates who secure appointment as Native Engineering Surveying Assistants, Grade II, will be accorded a commencing salary of £165 per annum plus cost of living allowance on the relative scale of appointment.

Applications for this course should reach the Chief Native Commissioner without delay.

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The Growth of the Dutch Reformed Church in South Africa.

The Year-Book of the Dutch Reformed Church has recently celebrated its centenary, and out of a good deal of valuable matter to be found in its hundredth issue, we

extract some significant figures in regard to the growth of the Church.

The following table outlines the development of congregations established :—

	<i>Cape</i>	<i>Natal</i>	<i>O.F.S</i>	<i>Transvaal</i>
1665-1700	3	—	—	—
1700-1750	2	—	—	—
1750-1800	2	—	—	—
1800-1850	28	1	5	1
1850-1900	82	5	35	36
1900-1948	138	15	55	148
	—	—	—	—
	255	21	95	185

From this it may be noted that while in the 235 years up to 1900 exactly 200 congregations came into existence, the number established during the 48 succeeding years has been 356, no less than 148 of them in the Transvaal.

The growth of the last century is seen in this table :—

	1849.	1949.
Congregations : European,	42	556
Mission,	21	291
Ministers,	36	617
Missionaries,	3	184

Thus the total number of congregations is 847 and of ordained ministers and missionaries 801. Of the latter 64 are African and 5 are Coloured.

A disquieting fact of the present time is that there is a shortage of 86 ministers in the Mother Church and of 64 in the Mission Church, as well as a large number of unfilled posts in the foreign field of the missionary activities of the Church.

As regards the growth in the number of adherents, the census figures for 1911 and 1948 reveal a 90.3 per cent increase, as compared with a total White population increase of 82.9 per cent.

New leaders in the Church of the Province of South Africa.

A successor to the late Archbishop Darbyshire has been found by the election to the see of Cape Town in the Church of the Province (Anglican) of Bishop Geoffrey Clayton, who for several years has ruled the diocese of Johannesburg with great distinction. We would venture to congratulate the Church on having found its new leader within South Africa, and to invite the prayers of Christian people of all persuasions that he may be endowed with strength, wisdom and love in the tenure of his high and exacting office.

As successor to the new archbishop in Johannesburg the election has fallen upon the Rev. Ambrose Reeves, rector of Liverpool. In him Johannesburg and South Africa in general will gain the services of a man of fine quality and wide experience. Prior to his successful work

in difficult conditions in sadly battered Liverpool, he had had considerable experience in the service of the Student Christian Movement and the World's Student Christian Federation. This will, doubtless, add greatly to his effectiveness as a Christian leader in cosmopolitan Johannesburg and at a time when the urgent need for fellowship between the churches in prayer and counsel, and for co-operation in action, is happily so much more widely realised than in the past. We are confident that this is one of those appointments which will be recognised in later years as having been a notable one.

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Margaret Ballinger Home.

We have read with great interest the Annual Report of the Margaret Ballinger Home for the period 1st November 1947 to 31st October 1948. This convalescent home for African children situated at Roodepoort is performing excellent work. During the year three hundred and twenty-five children were admitted to the Home. The daily average of children was forty-one. Two new buildings have recently been erected, one of them to accommodate bed convalescent cases and small children. The new buildings are to cost about £9000 and almost £3000 of this is still required. A gratifying list of donors and helpers of the Home appears in the Annual Report, but more are needed if the Home is to receive the needed amount for maintenance. Warm tribute is paid to Mr. and Mrs. Johnson who are the Supervisors of the Home and also to their African helpers.

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A Correspondent's last letter.

To the Editor, *The South African Outlook*,

Sir,—May I address you in order to enquire how far every church in South Africa might not organise some system whereby its own properly supervised evangelists might engage in evangelistic work among the underprivileged rather than relying on the valuable mission work of visiting evangelists such as the Apostolic Faith Mission, the Full Gospel Church and similar bodies?

William Wilberforce and his colleagues helped to show their class that the gospel was as much the heritage of the working class, and the Church Missionary Society which he helped to found and which holds its 150th anniversary on the third Sunday in May, inspired very many to develop this new outlook towards Christian missions; whilst boys of Bermondsey who support their own missionary in Central Africa refute the suggestion that there are sufficient pagans in their own country, whether among the wealthy or the poor, to leave other nations ignorant of the Full Salvation which is the essence of all true church teaching among both Catholics and Protestants for all time.

Yours truly,

F. G. CAWSTON,

Livingstone House

OPENING CEREMONY AT RHODES UNIVERSITY COLLEGE

26th FEBRUARY 1949

A YEAR or two ago the Church of the Province, the Congregational, the Methodist and the Presbyterian Churches in South Africa combined to establish a Faculty of Divinity at Rhodes University College and the First Professor of Divinity, Prof. Horton Davies, was appointed. It was also part of the project that the Divinity students, after a period of residence in the College Hostels, should obtain whatever denominational instruction and training were required by their Churches in a special divinity hostel properly equipped with chapel and library. The Church of the Province had such a hostel in St. Paul's, and the three non-episcopal churches in the scheme at once set about to erect a worthy habitation for their students. This has now been done on a site provided by the College and a hostel worthy of the cause and of the co-operating churches has been built with accommodation for twenty-four students. This Hostel, which has been named "Livingstone House," was opened by Dr. Kerr and handed over to the custody of the Master of Rhodes, Professor Alty, who pledged the College to preserve it for the purpose for which it was designed in perpetuity. Professor Horton Davies presided at the ceremony and was supported by the Warden, the Rev. Leslie Hewson, the President of the Methodist Conference, the Rev. E. W. Grant, the Moderator of the Presbyterian Assembly, the Rt. Rev. J. McDowall, and the Chairman-elect of the Congregational Union, the Rev. W. G. M. Abbott. There was a gathering representative of the College Senate and the Churches of the neighbourhood. After the ceremony the guests were invited to tea at the Jan Smuts Dining Hall. Then the service of the dedication of the Chapel was held—a very solemn occasion presided over by the Warden assisted by the Rev. W. G. M. Abbott who read the lesson, and the Rev. E. W. Grant who preached the sermon of dedication, the Rt. Rev. John McDowall who conducted the Communion service and Prof. Horton Davies. An order of service had been prepared and admirably printed and this will remain a memento of a very significant occasion.

ADDRESS BY ALEXANDER KERR, M.A., LL.D.

I shall openly confess, Sir, that this, in my opinion, is a day of great significance, not only for this College and for the Churches which have collaborated in the erection of this House for Theological students, but for the whole of South Africa. In olden days the Faculty to which this House is mainly attached—the Faculty of Divinity—would have been one of the foundation stones of the whole struc-

ture; and it is particularly appropriate that, at a time when the growth of the College has emboldened it to take steps for an enhancement of status,—steps which, we are happy to record, have been crowned with success,—it should, as it were, recollect the ancient traditions of its order and make preparations for the instruction of students in Theology—the Queen of the Sciences—and for the better training of candidates for the Christian Ministry. Already some Universities and Colleges in South Africa have made ample provision for this purpose, and it is to their great honour that they have done so; but they have had in view mainly Afrikaans-speaking students. The fruits of their efforts are seen in a great body of locally trained men who are enrolled in the service of the Dutch Reformed Church. Now, first in South Africa, this University College, in co-operation with a group of Churches, has established a Faculty of Divinity mainly, but not exclusively, for English-speaking students; and to-day we see the second step in this progress in the handing over to the College of Livingstone House, which has been built by the Congregational, Methodist, and Presbyterian Churches for the housing of their candidates in training for the Ministry, and in attendance upon the courses of the Faculty. It is a significant thing that the Faculty of Divinity should have been thus established upon a foundation provided by the Anglican, Congregational, Methodist and Presbyterian Churches; it is a still more significant event that the three last named should have agreed to share the same intimate domestic life of this Hostel and rear their young ministers as one family.

For in so doing, Sir, it seems to me that they are in the main current of present day Church life. In days gone by it has unfortunately been necessary for the proper safeguarding of some aspects of the Christian Faith or Practice that, on occasion, groups of men should separate themselves from the main body and incorporate in a new body the spirit of the truth they deemed it necessary to preserve. Perhaps it was never quite so necessary to do so as they suspected; perhaps with a little more Christian patience and toleration the reformation they desired might have been effected from within. But it is undeniable that often these secessions have made for the stimulation of the whole body of Christendom, exciting to new effort not only those who have gone out, but also those who have remained. Nevertheless, in the long run, such methods of reformation are about as costly as most surgical operations, and never leave the old and the new body quite as sound and healthy as the original whole might have been. The life

of the new is at first feeble and gathers strength slowly, while the convalescence of the old is equally retarded. It has to be recognised, however, that pure reason regulates human conduct as little in Church as in State, and where long-standing wrongs are allowed to persist, only amputation or separation, however undesirable in themselves, will provide the solution.

When, however, in changed circumstances and under different skies a new beginning is being made; where the population is inconsiderable in size; where an appeal has to be made to a people who have no tradition of Christian Churchmanship and no knowledge of historic controversies and their divisive consequences, any justification of schism such as I have alluded to loses its main effect, and division becomes what it nearly always is: a symptom of disunity and a cause of ineffectiveness. I believe that we in South Africa are beset by circumstances which make it imperative that we should foster every movement that makes for agreement and away from disagreement. There are so many tendencies that keep Christians apart, even Christians who are agreed upon the essential principles of their faith, and who conform to a common pattern of behaviour, that we should welcome signs of any current setting in the opposite direction. The nominally Christian population of our land is small as yet, when set against the total numbers within our borders. Of that small band I fear it must be confessed that actively practising Christians are fewer than they should be. If, then, this small band is further divided by language, (which, it must be admitted, seems a formidable obstacle), by modes of worship or government, or by geographical origin or historical accident, which create and preserve superficial differences, the power of the witness of essential Christian truth must inevitably be diminished. We in South Africa have only to look at the harvest from our sowing of sectarianism among the African people to see a picture, indeed a caricature, of our organized Christianity as it appears to the eyes of late incomers into the Church, who have indeed improved upon the example we have given them. One of the more striking declarations of all those that were made at the great World Council of Churches at Amsterdam was made by one of the members of the Indian delegation, who declared with emphasis that they were not interested in preserving the historic differences which had brought about the divisions of the West, but in seeing that the greatest possible measure of unity be achieved in the Indian Church. So I welcome this School of Divinity at Rhodes and this Hostel, in both of which those who are to face common tasks in our religious and social life in days to come will sit at the feet of the same masters, discuss, against slightly different backgrounds, the same problems, and, while remaining loyal to the permanent elements in their individual traditions which have been proved by

experience, will apply their minds with like intention to the new circumstances of a developing country entering with the rest of the world into a new age.

The principles which will make social life possible in that new age are, I believe, those that lie at the base of the Christian Faith. They are spiritual principles. They are recorded for us in the scriptures of the Old and New Testaments, exemplified in the life and death of Christ, and confirmed by the innumerable army of martyrs. The ministers of the Church are the guardians and teachers of those principles. They have to be grounded in them till they become second nature to them. They cannot hold them merely as abstract principles: they have to apply them amidst all the varying circumstances of life, and the method of best doing so can only be learned in a hard and costly school—the school of experience. But here also each generation need not make the mistakes of its predecessors, and those who have already passed that way can give guidance to those that follow which may make all the difference between success and failure. It is instruction and training of this kind that we seek to establish on a firm foundation in this House; and with all the emphasis of which we are capable we would commend it to the members of our communions, to be cherished as the very nerve-centre of the Christian enterprise in South Africa.

We should be proud of it also as the first attempt to set up a university school of divinity for English-speaking students in the land of their birth. This country has been much indebted to ministers who have been trained overseas—and this applies to the Afrikaans-speaking as well as to the English-speaking communions; but in seeking to provide facilities at home for our students we are simply following the natural course of development that has marked the stages of all professional instruction in South Africa. It will still be the privilege of some to attend the older universities of Europe, but I hope they will defer doing so until they have gained at this University some idea of the problems with which they have to wrestle. So they will have the local, intimate knowledge, combined, if they are ultimately privileged to go overseas, with the wider outlook that they will undoubtedly gain by travel, and by contacts with ministers working in other conditions.

We are looking forward, then, to a locally-trained ministry and we have provided for them that degree of seclusion which we think is necessary for the later years of their course. In the earlier years it is our hope that students for the ministry will live alongside those about to enter other professions and so gain that knowledge of the ways of life and thought of their contemporaries which will enable them to measure the actualities of the situations with which they will be confronted in life. The Christian Minister has no weapon with which to wage his warfare but his grasp of truth—the conviction which he has of the

eternal verities of his faith—and the persuasive grace of his way of life. In any comprehensive view of the matter he is the most diligent social agent that there is, the most permanent, the best informed of the extent and degree of human depravity, the most cognisant of the heights to which our human nature can rise if redeemed by the grace of God in Jesus Christ.

So we call upon the churches in whose chief interest this House has been built, first of all to make adequate provision for a full supply of dedicated students, fired with the reasoned passion for the highest good of their fellows which has in every age been available for the service of man. In this respect no other vocation can compare with the Ministry. We call upon our members also by their freewill offerings and wise disposition of their wealth to maintain the men whom they have called to be their servants and spiritual guides in such a state of reasonable well-being as will free them, their wives and children, from harassing poverty. And we further call upon Churchmen from their adequate resources, if need be by practising self-denial, to sustain these ministers when

they have reached an age at which they should be loosed from the yoke of service.

So, Sir, on behalf of the co-operating churches I have to ask your College to receive Livingstone House as a Hostel for the use in perpetuity of students of Divinity. It bears a name celebrated not only throughout this great continent in which our feet are set but also throughout the known world. It commemorates a great servant of God who was a minister, a physician, a scientific discoverer, and an evangelist to the African people. In choosing this name we desire our students to have ever before them a rich idea of the comprehension of the Gospel, of the width and range of the opportunities for service in the kingdom of God, and, above all, of the all-embracing love of God for the whole of his creation. In declaring it open for the service for which it has been designed I commend it to your acceptance and care, and pray that the blessing of Almighty God may rest upon it, upon your whole College, and upon every member of staff and every student.

“Bantu Prophets in South Africa”

Reviewed by R. H. W. Shepherd, in the ‘International Missionary Review’

THE need has long been felt for an authoritative interpretation of the fact that there exist in South Africa some 800 independent Bantu Churches. What is the meaning of this phenomenon, which in degree, if not in kind, is peculiar to South Africa? The recently-appointed Research Secretary of the International Missionary Council has essayed the task of explaining the life and aspirations of these purely Bantu Churches and of their leaders.* For this work Dr. Sundkler has special qualifications. After years of missionary service in South Africa, he took charge of the German orphaned mission in Tanganyika, and in recent years he has been employed in research and as lecturer in the University of Uppsala. Everyone who reads his large and thoroughly documented volume must have a deep sense of his adequacy for the task and the value of the work he has done.

It is to be noted that the study pertains almost exclusively to conditions within one South African tribe, the Zulus. Our author declares that this limitation has been made for definite methodological reasons. With his experience of ten years of investigation into the subject he would now claim that the research area could have been limited still further with advantage. One ventures to think that not all will agree with him here.

Dr. Sundkler underlines Bishop Gore's declaration at

Bantu Prophets in South Africa, by Bengt. G. M. Sundkler, (Lutterworth Press, London, 30/-.)

the World Missionary Conference in Edinburgh in 1910, “We have to put into all bodies of Christians the consciousness that continuous life depends upon continuous principles.” He avers that the central problem and main dilemma of the Protestant missionary cause is the founding of an independent, self-supporting, self-governing, self-propagating Church. “My contention is that there has been altogether too much stress on the ‘self’ and much too little emphasis on what the *Church* is.”

He works on the assumption that in the Independent Churches one may be able to see what the African Christian, *when left to himself*, regards as important and relevant in Christian faith and in the Christian Church. By such a study it is hoped to be able to discern tendencies that could be utilised in the practical task of building Christ's Church in Africa.

Dr. Sundkler tells us how he deliberately avoids the official name, “Native Separatist Churches,” and prefers “Bantu Independent Churches.” Yet it is to be noted that in the lengthy appendix giving the names of these bodies they are styled, “Native Separatist Churches as on August 1st, 1945.”

Our author gives a brief description of the religious and social background of the Zulus and tells of the rise of the Independent Churches. The varying attitude of different missionary bodies to Independent Churches when they first began to be formed is lucidly described. As previous

investigators have done, Dr. Sundkler traces one of the chief causes of secession from Mission Churches to be the existence of the colour line between White and Black in South Africa. Secession is a reaction on the part of Africans to the attitude, "For Europeans only," which throws so much of its shadow over South African life, even in the Churches. Significantly, he contends that the Land Act of 1913 had a devastating effect on European-African relationships in the Southern Continent. Account is also taken of the fissiparous influence on Bantu Church life of Protestant denominationalism, with its selective giving. The influence of history must also be remembered. We are given to understand how deep in the Zulu's soul there is a tragic note because of a glorious history which has gone forever. In the Independent Church and the relationships established there between leaders and followers, the pattern of king and nation, or king-chiefs-nation, is revived again. "One of the most important clues to an understanding of the Independent Church is to regard it as an escape into history, into the glorious Zulu history which was brought to an abrupt end by the Whites. In the Independent Church history is reborn and redeemed by being projected into an Ethiopian Utopia."

A line of demarcation is drawn between Ethiopian Churches and Zionist Churches. The former lean to the programme "Africa for Africans." They have an aversion to White domination. The fact that "Ethiopia" is mentioned in the Bible gives antiquity to the claim of the African's Church and is thought of as a sanction of this claim. On the other hand, the word "Ethiopian" can be more specific, referring to a particular African country under an African Christian king—Abyssinia or Ethiopia. The latter—the Zionists—historically have their roots in Zion City, Illinois, United States. Ideologically they claim to emanate from the Mount of Zion, Jerusalem. Theologically the Zionists are now a syncretistic Bantu movement with healing, speaking with tongues, purification rites, and taboos as the main expression of their faith.

With regard to the Government attitude towards the Independent Churches, it is explained that only eight out of the 800 Churches have had Government recognition with the privileges and status such recognition carries.

Only a careful reading and re-reading of the book will reveal the wealth of information in it. Valuable descriptions are given of the rise of leaders commanding a great following, and how as a result of their influence and of national predilection, there is a tendency to make Church leadership hereditary; the influence of dream-life on the history of the Churches; the low educational standards demanded so often for the ministry (the head of the "National Church of Africa" defined his standard of education in the words, "Served in Chaplains' mess

during Great War" 1); the tremendous rate at which the fission of Independent Churches is going on; the changes in forms of worship made when Africans are left to themselves; the large place given to a healing ministry, especially in the Zionist Churches, with accompanying opposition to medicine and medical missions; and so on, all bringing to light a host of interesting and often surprising developments. It is noteworthy that in the Independent Zulu Churches there is found an emphasis on ritual. While Protestant Missions have generally laid emphasis on preaching and teaching, they have not transmitted to the young African Church the rich devotional heritage of the Church Universal.

One of the unique features of the book is the manner in which the author shows how in sects of the Zionist type, Biblical and Christian ideas are merged into the old Zulu religion. "The two pillars of functioning Zulu religion—ancestor cult and magic—still stand in the very chancel of the Zionist Church." Inspiration by the Holy Spirit is interpreted in terms of possession, as a state of mind.

Dr. Sundkler emphasizes that the fact that Bantu leaders secede from their own African Churches points to other causes at work than feeling against the Europeans. As Bantu Independent Churches afford in South Africa almost the only legitimate outlet for the leadership urge, these Churches become the scene of endeavours after prestige and power. One of the results is that, "Perhaps more than any other comparable institution, the Independent Bantu Church offers an opportunity of studying Bantu leadership emerging under modern conditions. In a segregated society this church leadership is characteristically copied on the Bantu systems of *rank*, of authority and leadership, namely, the kingship tradition and that of the Zulu diviner."

One of the author's conclusions is of the deepest significance. "The behaviour and activities of the Zionist prophet and his church reveal that, in certain cases, the deepest cause of the emergence of Independent churches is a nativistic syncretistic interpretation of the Christian religion . . . the more a particular separatist organization in the process of secession loses its effective contact with the Christian traditions and teaching of the Church, the more marked does this Zulu nativistic trend become. . . . *The syncretistic sect becomes the bridge over which Africans are brought back to heathenism*—a viewpoint which stresses the seriousness of the whole situation. It can be shown how individuals and groups have passed step by step from a Mission church to an Ethiopian church, and from the Ethiopians to the Zionists, and how at last via the bridge of nativistic Zionism they have returned to the African animism from where they once started."

Through its clarity of style the book is a pleasure to read; the interest never flags. In some respects it is a sad

book, with its pathetic story of Bantu disunity and its revelation of widespread perversion of the Christian Faith.

A few minor errors may be mentioned: Nongquase is given as Nongquase on page 23; there are frequent references to L. M. Mzimba instead of L. N. Mzimba; there is a reference on page 42 to a Jubilee Assembly in Scotland in 1897, whereas the actual date was 1893; on page 251 we read of an African *Angelican* priest; the inclusion of the Bantu Presbyterian Church among the list of Separatist Churches on page 322 is not historically justified; and we

wonder about the identity of "W. H. G. Shepherd" mentioned on page 295. These, however, are only a few spots on the sun.

The author says, "I am fully conscious that my account does not reach the heart of the matter. I doubt whether any outsider can achieve that." Yet there can be no question he has written the standard work on the subject, and it will stand for many a day.

Gordon Cawston: Student Volunteer and Scientist

IF your whole life has been ordered to a high and noble purpose, and with a long and costly training behind you, you are just on the point of entering with enthusiasm upon your long coveted life-work, and then, at the eleventh hour, the door is suddenly slammed in your face, what are you going to do about it? Such an experience is a very severe testing of your quality and of the sincerity of your life-purpose.

Dr. F. G. Cawston, whose death after many years of service in South Africa was announced recently, had precisely that experience. There was never a more eager or convinced Student Volunteer. From his schoolboy days at Ramsgate his heart was fully set upon being a medical missionary. Throughout the long years of his training he was a man of a single unswerving purpose. Even his leisure was given to service of one kind or another which might conduce to his efficiency as a winner of others for the Saviour. Yet when at last he was ready for foreign service and hoping for some really tough assignment, his application to the Church Missionary Society was rejected by the doctors on the grounds of a measure of deafness which they felt was likely to grow more disabling. He could hardly believe it. He consulted the very highest authority on tropical conditions and diseases, but the supposed disqualification was confirmed. He could not hope that any other Society would accept him. It was a very severe blow, such as has daunted and embittered many another. But it did not get under Cawston's guard. He could never doubt his calling. His solution of the problem was that if no Society could take responsibility for his sphere and support, he must assume it for himself and be an independent missionary, supporting himself by his profession and employing such standing, resources and opportunities as it gave him for the healing of souls as well as bodies.

Some of his friends were in South Africa so he came here in 1911 to look for a place where he could serve heathen Africans and any others who did not know his Saviour. And now, after nearly thirty eight years of most varied activity, his long innings has at last closed.

He had many gifts, all of them readily at the service of any whom they might help. His research on bilharzia was outstanding and he made himself our first authority on this scourge. That it took its toll on so many boys particularly annoyed one who in his student days had given most of his leisure to boys' work—in clubs, camps, and the Bermondsey Medical Mission.

He was a musician of parts, both as a performer and a composer. This gift, like all his others, was devoted to his Master's service and he wrote a number of attractive tunes for choruses and hymns. As often as not his Christmas greeting took the form of two or three new tunes—frequently to familiar hymns of which the tunes usually sung seemed to him either hackneyed or lacking in some respect.

He had a large variety of enthusiasms and a penchant for writing to the daily press about them when he thought it timely or necessary. His name over letters about such varied topics as Magna Carta, the Church Army, excavations in Bible lands, or the faith of great scientists, as well as medical subjects, became familiar to many. Indeed, I have come across no less than three of his letters in various papers since I heard of his passing, and one which reached us last month appears elsewhere in this number of the *Outlook*. Evidently he retained right up to the end his eagerness to share with others anything that seemed to him to be good.

Probably he had too many enthusiasms, but at any rate all that he did or wrote was linked directly or indirectly to the central purpose of his life, that he might "by all means save some." His friends might sometimes feel that with his swift directness he could on occasion be lacking in tact, but they enjoyed his unconventionalities and admired his complete fearlessness and his unhesitating readiness to "go the second mile." I recall, for instance, how, when he learned that we were contemplating the purchase of a tract of land along the Indomba River at Anerley on the Natal South Coast, for the establishment of a Students' Christian Association camping centre, he dropped everything and went down there to scour the banks of the stream

and all the surrounding area—an arduous and thoroughly unpleasant job—in search of snails or any other sources of possible bilharzia infection. He had expected the place to be clear, but he had to make sure. We hadn't asked him to go, yet because he knew it would help us, he just did it and told us about it afterwards.

Because Christ meant so much to him he felt it to be almost intolerable that others should not at least have the chance of knowing Him. It really hurt him. Let this tribute of a friend to his unconventional yet loving spirit close with an incident from his earliest days in South Africa. He was practising in one of our Native territories, in a centre where there was a large Missionary Institution, the authorities of which soon realised that the young doctor was very much a missionary at heart. They invited him to take the Sunday morning service in the Institution church. He was not yet very familiar with our ways and it troubled him greatly that there should be a number of missionaries sitting under him in the service, while a few miles away there were heathen villages where no services were wont to be held. The deep concern in him had perforce to find some expression in his sermon,

and so in the course of it he pictured a heathen Native appearing before God for judgment. The exchanges at his imaginary interview went something like this:—

"Why did you not believe?"

"Oh, Sir, I never heard."

"Where do you come from?"

"From P., Sir, (a village not many miles away)."

"But this is absurd. P. is close to an important centre of the Church."

"Yes, Sir."

"Do you really expect me to believe you when you say that you never heard?"

"Yes, Sir, indeed I never heard."

"But I know that several of my servants lived and worked quite near to you: surely you must have heard."

"Sir, I know that you are right about that, but they used to attend their own services; they never came out to my village to preach."

Tactless? I suppose so. But real fire is not always very considerate about how or what it burns.

O.B.B.

Christian Council Notes

BITING THE HAND . . .

IN these days of highly developed propaganda technique it is often difficult to know what is the truth in any given situation. One remembers how we were told of the suppression of the Church and religious life in Russia at one stage, and then, with a change in political alignments, Russia became overnight a land noted for its religious liberty and support of the Church.

Some light is shed on a very puzzling situation in Bulgaria affecting several prominent clergy in a statement from the Ecumenical Press Service of the World Council of Churches. It reads:

"Pastor Vassil Ziapkoff, head of the Congregational Church, 'has confessed that he has given information to Englishmen and Americans.' Among these latter appears the name of Mr. Robert Tobias, of the Reconstruction Department of the World Council of Churches in Geneva. Reuter reports that Mr. Ziapkoff had talks with the Rev. Tobias, 'when he received instructions in connection with activities in Bulgaria.'"

"It is true that during his visit to Bulgaria Mr. Tobias had talks with Mr. Ziapkoff. But those talks were wholly devoted to the consideration of problems of relief and reconstruction. Mr. Tobias represented the Reconstruction Department of the World Council, which has no other aim but to help Orthodox and Protestant Churches in need of help and which has no political affiliations of any kind.

Moreover, Mr. Tobias discussed the nature and purpose of his mission with several prominent members of the Bulgarian Government. The only "Instructions" given to Mr. Ziapkoff were to provide the Reconstruction Department with the necessary data concerning the needs of the Churches in Bulgaria. It is therefore quite clear that the "confession" which Mr. Ziapkoff made on this point concerns activities which in the eyes of a truly democratic government are worthy of praise rather than blame.

"The same applies to the 'confession' of the Rev. Georgi Chernev who is reported to have mentioned the name of Dr. J. Hutchison Cockburn. During his visit to Bulgaria as head of the Reconstruction Department, Dr. Cockburn devoted himself exclusively to matters of church aid and had a long conversation with the Minister of Cults, Mr. Ilieff, about the best ways and means to assist the Orthodox and Protestant Churches in Bulgaria."

IN PERILS OFT . . .

A Chinese Churchman, in an interview given to Religious News Service in Shanghai, gave a general picture of the conditions under which Christians are living and working in Communist-held Manchuria to-day. "The morale of Christians in Manchuria is high," he said. "Churches are crowded as never before. On the other hand there are indications, in some places at least, that organised worship will have to cease.

"Communists regard churches as public buildings and hold all kinds of meetings in them. In some places there has been no interference with church services, but in others public meetings have been scheduled at the exact hour set for worship and church people have had to yield.

"Pastors are forbidden to raise funds for the support of the Church. So far no attempts to take over church properties have been reported.

"Mission schools have not been interrupted but they have been forbidden to accept fees from students. Similarly, Christian hospitals have been asked to carry on but are not allowed to accept payment for their services. Relief work by the Churches has been frowned on, apparently because the Communists see it as a means to curry favour with the poor.

"Can the Church survive under these conditions? From the mass of reports these general answers emerge: only those churches will survive which have determined leaders, unafraid to negotiate and wrest concessions from Communist authorities.

"Communist authorities are definitely more friendly to Chinese churchmen than to foreigners, so the Chinese must carry an increasing share of the organisational responsibility.

"The Church must expand its social programme and find trained personnel to carry it on—social workers, doctors and others with definite technical skills which the Communist can appreciate. Pastors must serve without pay.

"On the whole all the reports arriving in Shanghai emphasise that present conditions are a crucial test and whatever situations may arise, 'the Church must not retreat.'"

AND AN INTERPRETATION . . .

"Men in the Eastern Zone who belong to the Evangelical Church betray in their faces and their bearing what a crisis is upon them, involving the ultimate problems of Christian existence."

This quotation from an observer's report contained in an account of work among men organised by the Evangelical Land Church in the Soviet-occupied Zone of Germany, is followed by this reasoned exposition of the situation:

"The separation of Church and State, the removal of religious instruction from school time-tables and so on, do not constitute either persecution or martyrdom of Christians. Technically everything is as it should be. The Word of God may be preached with complete freedom to all those who wish to hear it. Sermons may be delivered, sacraments administered and the spiritual ministry exercised. Open attacks on the Church are confined to

occasional outbursts by petty officials with a grievance, and have no particular significance. The expression of any openly anti-Christian or anti-ecclesiastical bias is discouraged. Official quarters still assert their unlimited tolerance." And yet he speaks of a crisis. Why?

"In no land," he goes on, "which is now within the sphere of state totalitarianism in its most accentuated form are there any longer any Christian illusions. The crisis does not consist in the calling in question of all the outwardly secure things in life, but in the way in which State and society are setting themselves up in conscious disregard of the requirement that they should be the order of God on earth. At the focal point stands man, knowing himself to be the ultimate and supreme value. But, above all, the crisis consists in the clear realization which Christians have gained in the course of this development that the situation means nothing more nor less than the laying bare of the individual, in which process it becomes evident that the whole organisation of the world, even what is supposedly Christian, bears the characteristic stamp of human insurgency against the absolute claims of God."

The crisis thus consists in the fact that the Christian, entrusted with a message which carries with it an inescapable responsibility, is thrust into a world which allows, though it does not recognise, the proclamation of this message in the sphere of private existence, but which bursts into furious abuse for reactionary tendencies and high treason when expression is given to the demands arising from this message. They must be expressed. But that is just the difficulty for the Christian—"the Church and the individual have no chance of availing themselves of various powers and forces in the world, of using them as points on a Christian programme, or as auxiliary troops. The Christian, with all his sufferings and anxieties, is thrown for help upon God."

(Acknowledgments to E.P.S., Geneva.)

S.G.P.

A Missionary Review, compiled by the Missionary Department of the Methodist Church of South Africa, is an admirably illustrated and produced brochure which surveys comprehensively the work of that Church among all sections of the population. The letter press is by the Revs. C. Edgar Wilkinson, (European work), Leslie A. Hewson, (African work), L. S. Creed, (Coloured work) and A. G. Rooks, (Indian work).

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Gold Chains, is the title of an attractively produced pamphlet recalling the main incidents in the story of the fifty years work of the Witwatersrand Church Council. It constitutes an effective argument, if such is needed, for interdenominational cooperation.

Sursum Corda

THE CHRISTIAN IDEOLOGY

IDEOLOGY is a word which has staked a claim in the vocabulary of every man. Roughly, it means an idea or ideal formed in a living mind which he communicates to other minds. It stirs the imagination of men and women and awakens hope of well-being for themselves and others. It arouses enthusiasm, draws people and knits them together in a forceful movement.

During the twentieth century we have witnessed a succession of such movements; Fascism, Nazi-ism, Communism. We have seen them rising, swelling like an ocean-tide, for a time sweeping all before them; then, in the case of two, dashing themselves on the rocks in destructive fury. Each has found expression in a form easily recognised:

1. There is *the Leader*. He stands for, is devoted to, the Idea. Others look to him for guidance and inspiration. They are prepared to obey him without question. He is the hero whom they worship; and that worship becomes a reality. He becomes the true deity for multitudes. His words are on their lips and in their hearts. His portrait is ever before them. They employ a sign which is the symbol of devotion.

2. They form *the Party*. They receive, believe in the Idea as a word of life. They are accepted as members only when they profess loyalty to the Leader and dedication to the cause. They undertake to place the interests of the party before all other interests, personal, domestic, religious. For them the cause contains the promise and potency of salvation for the world.

3. They are the agents of *Propaganda*. Every one is a missionary. Wherever they are, wherever they go, they are active in winning converts. At first they seek to persuade, but as they become powerful they are ready to employ force. "All is fair in love and war."

4. One feature of the movement is *the Cell*, a group of two or three or more round a live wire who is the nucleus. In the cell there is intense cultivation of the Idea, plans prepared for effective propaganda. Each member is ambitious to become a nucleus.

This is a very rough sketch; but if any one who knows the New Testament will look again at the picture it suggests he will see that it is very like the organisation in which the early Christian movement found expression.

I. One steps out upon the stage of history and claims to be *Leader*. One of his first words is "Follow Me." He stands for, proclaims an Idea. It is called a Gospel, not primarily "good-news," but God-news, a message from the heart of the living God to the children of men.

The people to whom he came had had a succession of leaders, vigorous, fighting men who inspired their followers

to take the sword to break the power of the oppressor. The Lord Jesus was a new kind of leader. He taught a truth which history confirms, "He who takes the sword shall perish by the sword." He found many to listen to his words. He chose some to be instructed. Even they could not understand why, instead of taking life, he should give his life. The Cross was a stumbling block. It was an eclipse, but soon the Sun of Righteousness arose with healing in his wings; and that Sun has never set.

II. His *Party* grew, many received and spread the Gospel, the Idea of the Kingdom of God. The movement became a mighty current, broke through the boundaries of Palestine, across Asia Minor, into Greece, into Rome, into Europe. The current has never ceased to flow. It comprises a multitude which no man can number of all nations and peoples and tongues.

III. At first its *Propaganda* was the business of each member of the Party, the Church as it was called. Every one was a missionary, could and did say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth". Ever before them Christians saw their Leader, alive for evermore. They sang, "Ride on in the cause of truth and meekness and righteousness."

These ideals have been spurned by the ideologies of the twentieth century. To them truth is simply what ever serves the interests of the cause.

Meekness means humbleness of mind, self-discipline, recognition of the value and rights of others. The modern ideologies cherish arrogance, and if they cannot persuade are prepared to crush.

Righteousness is an eternal feature of the nature of God and man's highest aim is to share that characteristic. For the moderns might is right. Therefore they have no use for Jesus Christ.

IV. As to *the Cell*: the Master said, "where two or three are gathered in my name there am I in the midst of them." He is the vital nucleus of every group gathered for prayer, for study of the Christian Idea, in preparation for service. Through the centuries the Cause has been quickened by the activity of small groups and one feature of Christian life in England to-day is the formation of such groups through the land.

This is another rough sketch of a large and living picture. It sets before the mind an ideology which has been in active operation for nineteen hundred years. The twentieth century ideologies have all set themselves to fight against it. But "the one remains, the many change and pass." The gates of hell shall not prevail against it.

The Lord Jesus still claims to be the true Leader, still

proclaims, "He that followeth me shall not walk in darkness but shall have the light of life."

There are other claimants for the allegiance of men. To the non-European people they proclaim: "The Christian Leader will get you nowhere." If you are ever to get justice, obtain your rights, you must fight for it, strike out, as some did in Durban the other day.—Well, that's what the Jews believed. Soon after they rejected the Lord Jesus they followed a fighting leader with disastrous, devastating results.

"Choose ye this day whom ye will serve." The one

supreme word at the heart of the Christian Idea is Love. "God so loved the world that he gave his only Son." "The Son of Man came not to be served but to serve and to give his life." "The Son of God loved and gave himself."

"A new commandment I give unto you that ye love one another as I have loved you."

A great writer has described Christ's Party as "the beloved community."

J.B.G.

New Books

The Theology of F.D. Maurice, by Alec Vidler, D.D., (S.C.M. Press, 244 pp. 8/6).

It will be a pity if the somewhat specialist title of this book should tend to limit its circulation to theologians. To have retained the title of the American edition, *Witness to the Light*, would perhaps have lessened the danger. It is a most valuable and understanding presentation of the message of the man whom a competent ecclesiastical historian of the generation that followed his deservedly described as "beyond question the greatest seer of the century."

Like most prophets Maurice was a man to whom his contemporaries reacted in contradictory fashions, with contempt, bewilderment, or fervour. Leslie Stephen thought him "muddle-headed, intricate, futile"; J. B. Mozley wrote of him "He has not a clear idea in his head. It is a reputation that, the instant it is touched, must go down like a card house." On the other hand James Martineau asserted that "for consistency and completeness of thought, and precision in the use of language, it would be difficult to find his superior among living theologians", while Tennyson wrote of him "That man I never allow anything to be said against." Perhaps the best word about him is with Gladstone who called him "a spiritual splendour."

One great virtue of Dr. Vidler's book is the wide-ranging and apt selection of quotations from Maurice's writings. Preparing his matter for the lectures which the book reproduces was evidently an inspiring experience to him, and he has succeeded in making this contagious, for his subject stands out from his pages as an arresting and attractive voice of God for his own times, but perhaps even more for ours. To the reviewer it seems hardly too much to say that an immense amount of good would follow from making this book an essential one in all theological colleges.

It closes most suitably with the following incident:—

"Just over a hundred years ago five Cambridge men, not bound to Maurice by any special tie, were discussing

a recent execution, previous to which the chaplain of the jail had spent the whole day with the condemned man. They all agreed that there were very few persons whose presence at such a time and for such an interval would not add a new horror to death. The conversation then turned on the choice which each man would make, in the last hours of his life, of a companion to accompany him to its utmost verge, and it was agreed by all five that each should write down the name of the person he would choose. The five papers, when opened, were found to contain a single name—that of Frederick Denison Maurice."

"Is he not a theologian" concludes Dr. Vidler, "for Churches and Nations and for a world that stand 'on the last low verge of life?'"

* * * *

Reasonable Living, by Professor T. E. Jessop, **Finding God**, by A. Herbert Gray, D.D.

(Student Christian Movement, "Viewpoint" series, 2/6 each).

Professor Jessop starts from the conviction that "there is a welter of unreason, and our troubles are evidently due in part to it." and after adducing some examples of current irrationality, goes on to discuss what reason is and then to deal very suggestively with "Reason in Religion" and "Reason in Morality and Politics." In this latter chapter he has some wise things to say about the obstacle of mass-mindedness. "The use of amorally calculated dodges has passed into political propaganda. The stock recipes are tiresomely evident to the student of social psychology. Lack of education being regarded, not quite rightly, as carrying with it stupidity, the majority of us are treated as if we were nit-wits. The method is excused on the ground that we often respond as if we really were nit-wits. That we might respond to a higher level of appeal does not seem to be seriously considered. The method, though obviously vulgarising, is regarded not as wicked but as clever." and "Propaganda of some sort is a necessity for large

communal action, but to serve good ends it must be well cleansed."

Dr. Herbert Gray's little book is perhaps familiar to some who read this column. It first appeared some years ago but has been revised for this series. Its very great merit is due in part to the fact that it is based on real life, on the considered testimony of a large number of his friends as to how they were found by Christ and through what special influences, whether reason, beauty, defeat, the challenge of the world, suffering, love, fellowship, or "simply through Christ." It is a book for the working Christian to cherish, for it will help him to understand better the "variegated" grace of God.

* * * *

I believe in by Norman Snaith, S.C.M. Press Ltd., (124 pp., price 6/-).

In this booklet the phrases of the so-called Nicene Creed have been taken in turn and explained in popular non-theological language such as the ordinary subscriber to a church magazine would understand. This undertaking has been successfully performed despite patient explanations of terms such as "triple time-content" and "atone-ment by absorption." The background of Jewish thought to the Christian faith and the contrasting background of Greek thought have served to introduce readers to the main tenets of our Christian belief. Although the writer has not been able to resist on occasional tilt at holders of certain doctrines, he has avoided denominationalism and has reminded his readers that there are many aspects of the Christian faith that they should clarify in their own minds. His treatment of the Resurrection and the Ascension is rather brief considering that they are elements of our faith that are known popularly and might serve as starting points for introducing the other more difficult doctrines. He has been able to work in some remarks on observance of Sunday in the chapter on "I believe in one Lord Jesus Christ" but there is not much guidance for those concerned about the inspiration of the scriptures. Yet there is a forthrightness that challenges those that do not care about thinking out their religion and a clearness of thought that invites them to do so, in this helpful book.

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Men and Women, by Gilbert Russell, M.B., Ch.B. (S.C.M. Press, London, 6/-).

This is one of the cleanest, bravest and most helpful books it has been our lot to read on the relations of men and women. There is nothing superficial in its handling of deep issues, but along with its philosophy there is no shirking of practical problems as they are met to-day. Conservative in many ways, it is merciless to the conservatism that is founded on dogmatism. Modern notions and practices are fearlessly examined, and what can be said for and against them is candidly declared. No reader, we

suspect, will be able to agree with all the writer's conclusions, but no reader, we believe, will lay down the book without esteem for the author, and without thankfulness for his honest guidance.

* * * *

Heirs together, by W. Melville Capper and H. Morgan Williams, (Inter-varsity Fellowship, 112 pp. 2/-).

Two distinguished British surgeons present a Christian approach to the privileges and responsibilities of sex, and they do it very well indeed, with the result that their book is an eloquent call to Christian men and women to lead the way back to ideal marriage. It contains a minimum, but sufficient amount of scientifically accurate information about sex and its functions, together with clear guiding principles in regard to the problems of young people about it. In this era of moral landslide it is of the utmost value to have the Christian way in these matters presented so soundly and persuasively.

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Elvind Berggrav, Leader of Christian Resistance, by Odd Godal (S.C.M. Press, London, 1/-).

The Student Christian Movement Press has performed a welcome service in giving to the English-speaking world this brief account of the life and personality of the Norwegian Church leader who heroically led his country's resistance to the German occupation authorities. It is a story reminiscent of the days of the Early Church, in its gentle dealing with enemies, its strength of character and its readiness to suffer. Bishop Berggrav was notable as scholar, writer and churchman before the German occupation came upon the land, but the occupation seemed to treble his power. To-day with health impaired he is a world-figure, carrying withal the simplicity of greatness.

* * * *

The Pastoral Epistles:

This is a new commentary by a distinguished American scholar, Dr. B. S. Easton, on the New Testament Epistles to Timothy and Titus. In the long and comprehensive introduction the writer discusses the interesting questions of authorship, date of writing and the purpose and religion of the letters in the light of deductions made from internal and external evidence adduced. The evident bias towards non-Pauline authorship is derived mainly from the conclusion that the primary purpose for which the letters were written was to combat Gnosticism which was in its full strength during a later period than St. Paul's. The order of writing is suggested as 2 Timothy, Titus and 1 Timothy because of the gradual development in the Church organisation which shows itself only when the epistles are read in that order. The commentary itself gives enlightening exposition and interpretation of the text based on a new translation by the author which tries to render the original in more intelligible modern English without lapsing into

expository paraphrase. At the end of the book there is a helpful section on word studies on some of the most important terms in the letters examined in the light of Pauline connotation of similar expressions in the accepted writings of St. Paul. This is a scholarly work which perhaps will be appreciated fully by experts in this field of study, but it has been executed in such a manner that even non-technical readers might follow with some measure of understanding.

J.J.R.J.

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A Survey of Race Relations: the nineteenth annual report of the S.A. Institute of Race Relations. (81 pp. 1/-).

This report, as usual, is interesting not only as a record of the activities of the Institute, but also as presenting indirectly a valuable conspectus of the Union-wide story of race relations during a stirring year. The former is impressive and is introduced by reproducing in full the vigorous presidential address given by Senator Edgar Brookes at the annual meeting of the Institute in January of this year. It is encouraging to note that the previous year's shortfall on revenue and expenditure of about £2,700 has been exchanged in the year under review for a favourable balance of £1,543. Out of the almost bewildering variety of topics which the report covers only one or two can be mentioned here.

The appointment of a Field Officer is an important step forward and it is good to read that the addition to the staff of an African Field Officer is contemplated.

The visit of Dr. Laubach was an event of major importance for the illiterate in South Africa and gave stimulus and guidance to the Institute's literacy campaign. Towards this much has been accomplished during the year in the preparation of charts and textbooks. Preparations are now far enough ahead to warrant the launching of a widespread effort in a few months' time.

The Monthly Digest of leader opinions on Non-European affairs has got into its stride and has elicited many enquiries from far afield, notably from America, (where digests are always on the mental menu).

The Institute is to be congratulated on its enterprise, its willingness to serve at any strategic point, and, perhaps especially, on its adherence to the wide, comprehensive aims of its declared policy in taking due account of opposing views earnestly held and of "retaining within its membership men and women of all interests, opinions, and affiliations, who accept the ideal of the peaceful adjustment of conflicting national and racial interests and of practical cooperation between the national and racial groups on the basis of respect for the humanity of all men."

Its report states no more than the truth when it says, "It is of the utmost value that the Institute constitutes a meeting-place where men and women of different races

and of different affiliations and interests can discuss amicably and quietly the problems of the country, learning each others' attitudes and thoughts, and working out practicable measures."

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Johannesburg Public Library : Annual Report, 1948.

The Public Library in Johannesburg has been breaking records and after reading its latest report one may well ask whether any of that municipality's myriad activities accomplishes more solid good for the upwards of £100,000 which the rate-payers spend on it. Here are a few of the year's achievements:—

The circulation of over two million books.

A new Branch Library opened.

A new Travelling Library put on the road, making 80 stops weekly; the old one being transferred to the Non-European Affairs Department.

The Non-European Library, of over 25,000 volumes, newly housed in commodious quarters.

A Non-European Library opened in the Baragwanath Hospital.

School Libraries supported by 97 consignments of books.

A hundred per cent increase in the circulation of books in Non-European schools.

63,000 books circulated in the hospitals.

And so on.

A record for Mr. Merriman's "University of Crime" to be proud of.

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A Notable Missionary Book.

Among South African missionary annals few are more romantic than the story of how the Rev. John Ross came from Scotland to Cape Colony in 1823 and gave fifty-five years to missionary service in what is now the Eastern Province; how he was followed by his sons, the Rev. Bryce Ross, D.D. (1825-1899) and the Rev. Richard Ross (1828-1902); and how the son of Richard, the Rev. Brownlee John Ross (1865-1944), carried on his father's work still further. Thus from grandfather to grandson more than one hundred and twenty years were given to missionary effort. Other descendants of the Rev. John Ross also made their contribution to the same cause. During his lifetime B. J. Ross wrote a sketch of his grandfather's, father's and uncle's careers, in a most attractive booklet, *A Missionary Family*, which has for some time been out of print. He also wrote various papers on matters affecting Xhosa language and customs. Since his death in 1944 some of these fugitive papers have been gathered together. As a result, the Lovedale Press hopes to publish this month a small volume of 109 pages, giving again the story of *A Missionary Family*, but bringing it up-to-date with a brief sketch of B. J. Ross's own career as one of the most notable

of modern Presbyterian missionaries. The latter part of the book gives some of his most characteristic articles on the life of the people among whom he laboured. The whole is offered as an authentic picture of African life now passing away in many places, and as a reminder to South Africa of how much she is indebted not only to the immigrant but to her own sons for service among the forces now transforming the land. *Brownlee J. Ross: His Ancestry and some Writings* will be published at 2/3 per copy, post free and may be ordered from the Manager, Bookstore, Lovedale, C.P.

"This Freedom"

(In the course of a recent article in the Johannesburg "Star" Dr. Oscar Wollheim draws this picture of life under our Pass Laws).

LET us consider the case of a Native minister of religion who decides to go from his home in a reserve in the Transvaal to Johannesburg to instal his son at the Jan Hofmeyr School of Social Work. While there he decides also to get supplies of sacramental wine for his congregation and a half-jack of brandy to keep in case of illness. To pay for the trip he decides to take a heifer to the nearest village for sale.

To remain strictly within the law at all times during the trip, he must be armed at various times with a poll tax receipt for himself, poll tax receipt for his son if he is over 18 years, travelling pass for himself or an exemption certificate, travelling pass for his son, livestock driving permit, Standard IV certificate to buy the brandy, permit to introduce liquor into the location, ministers' sacramental wine permit, location visitors' permit for himself, scholars' exemption permit for his son to be in town, and a pass to be out after curfew if he wishes to go to a cinema or other entertainment or function.

These are required under the "pass laws." He would further require scholars' concession certificate for his son's ticket and savings bank identification certificate to draw money.

A complication is that he cannot obtain all these documents at the same time or even at the same place. Certain of them must be taken out at the Native Commissioner's office, others at the Johannesburg Municipal Registration office and others from the school which his son intends attending. These entail the writing of letters and sometimes a long wait. As far as I know there is no manual of instructions wherein he may find all the things he will need or which will instruct him as to what will be required of him when he gets to the city.

Even if he knows exactly what he must get and where to go for them, his troubles are not over. He can seldom get immediate attention when he goes to the relevant office, as

few such places are adequately staffed, and it is not uncommon for such a person to have to wait for one or more hours in a queue and perhaps even find the office closed down for the night before his turn for service comes. It is not generally realised that the Native is liable for arrest in such an event, if he is found before the necessary permit has actually been issued.

Strictly speaking, he might even, under certain circumstances, be liable for arrest if he is found, on arrival in the city, on the way from the station to the pass office or registration bureau.

Lovedale Notes

Mr. D. A. Coghill.

Mr. Coghill of the Training School, Lovedale, has been nominated for the post of Principal Teacher of Osborn Institution, Mount Frere. He closed his service with Lovedale at the end of March. For thirteen years Mr. Coghill has given untiring service to the students of Lovedale. His qualifications and his work as a teacher have put him into the front rank of those serving in Missionary Institutions. It is impossible to name all the activities in which Mr. Coghill has assisted, but there will not soon be forgotten his work as Acting Principal of the Training School, as President of the S.C.A., as member of the Senate, as helper on the Sports Field, as teacher of the Missionary Companies, and in many other capacities. Perhaps most of all will abide the memory of his kindly personality and his deep interest in individual students. We offer to him Lovedale's heartfelt thanks and we know that we speak for all when we say that Lovedale's best wishes go with him into his new sphere.

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Mission Council Meeting.

From Monday evening 28th March till the end of the month the South Africa Mission Council of the Church of Scotland was in session at Lovedale. Those who attended were: Rev. W. Arnott, Blythwood; Sister Collins, Sulenkama; Mrs. Forrest, Emgwali; Rev. B. Jones, Pholela; Sister Kilgour, Tugela Ferry; Rev. R. L. Kilgour, Umtata; Dr. W. Lees, Tugela Ferry; Mr. D. McK. Malcolm, Durban; Rev. D. W. M. Matheson, Gordon Mission, Natal; Rev. G. G. Ndzotyana, Tutura; Rev. A. Ntuli, Sulenkama; Dr. J. A. Pool, Gooldville; Rev. G. L. Watt, Rainy. Local members were: Rev. M. Carrick, Dr. W. C. J. Cooper, Dr. A. Kerr, Mr. A. D. McNab, Miss M. E. Moore-Anderson, Miss M. M. Morrison, and Dr. R. H. W. Shepherd.

ERRATUM

In the March issue of *The South African Outlook* on page 37, first column, line 23, for "European" read "Non-European".